14: Tamai--96 [24] J-2 (1896) 1896 Formosan Aborigines
116, 556, 584, 585, 836 Chin-hoan

When a Mota has found a girl he wants to marry and she is willing to marry him, he sleeps with her immediately. The girl then tells her parents and the boy sends them presents through his relatives or friends; the presents consist of cows, antlers, the hide of stags, or other valuable objects. He either sends someone to announce the forthcoming marriage to the girl's parents or does it himself. He invites his relatives, friends, and acquaintances to the wedding, which is celebrated as sumptiously as possible; rich families celebrate a wedding for several days, poor families usually only for one day.

14: Tamai--97 [4] J-2 (1896) 1896 Formosan Aborigines
116, 527, 585, 291, 556 Chin-hoan

While the Tschinwans have no festivals which recur on fixed dates, they do have occasions for holidays:

1. A wedding.
2. A day in November when summer garments are discarded and winter clothes are put on.
3. The day on which one first puts on a new dress.

These three holidays are celebrated with a great deal of ceremony, the extent of the celebration varying with the financial position of the family.

22: Wiedfeldt--37-38 F-5 (1913) 1914 Formosan Aborigines
116, 426, 556, 614, 622 Atayal

The richest man in the tribe is said to have 250 rokosch-kaha. [MC: ornamented sleeveless jacket used as money] The next richest is supposedly one who has 80. Since the first man is the head of a clan, probably all of this is not his private property, but merely belongs to him as the representative of the clan and is derived from rather large fines. Be that as it may, since the families have an average of 20 to 30 rokosch-kaha, there are no great inequalities of income among the Atayals. As to their other possessions, there is almost no difference between families. The ornaments which serve as money are not used for any other purposes than those which have been mentioned. In particular, it is never loaned, so that capital in the sense of money, and also interest, are unheard of. If the clan helps a family to assemble the amount needed for a fine or for the price of a bride, this is done from a feeling of solidarity, but the family does not repay the amount, nor does anyone expect them to do so. If a family breaks a tool, the neighboring family helps them out. [38] by giving them the tool if they have two of them. When the first family has made another tool, they give it as a gift to the second family.

49: Wei E-5 (1955) 1955 AD1 Formosa
Formosan Aborigines AD4
Paiwan

or establish a new house if not married to an heir or heiress. There is, thus, a lineal relation between these households. One which has a further relationship with the household from which it derived is lower in rank. Their lineage rules may be summarized as follows:

a) A household is the nucleus of this lineage system.

b) The lineage who first established their house in the village is regarded as the grand lineage or *mamatsayiran*.

c) The house and the name of the house are succeeded too by primogeniture regardless of sex. The heir or *usam* must remain in the house and succeed to the name.

d) Each offspring other than the heir who is married to the heir of another household or establish a new household and take a new house name if married to one who is not the heir, is called the lesser lineage or *maluwtsivtsik*.

e) The rule of succession of a lesser lineage is similar to that of a grand lineage. The son of a lesser lineage is degraded to become commoner or *tala'alalak*.

f) Offspring of a vassal household other than the heir are degraded as commoners.

g) If the household has no heir, it is succeeded by the second son or daughter, even he or she is married out. This second son or daughter who has established a lesser lineage of his own, will give his own lineage up, and return to his prime house to succeed to the lineage. If a lesser lineage has no heir, it may be succeeded to by members from the grand lineage. The vassal will take care of the grand lineage when the heir to succeed the lineage is not yet decided.

B. Marriage rules

a) Residence

1. The heir of a household must remain in the house, and have his spouse come to live with him.

2. Family members other than the heir may marry a heir of another household and goes to his spouse's house.

3. When both the husband and the wife are no heir or heiress, they will establish a new house and have a neolocal residence.

4. If a heir marries with a heiress, this new couple will succeed to both households.

b) Class

1. One who marries one of his own rank is called *matsevoŋ*. Their offsprings belong to the same rank.

2. One who marries one of a higher rank is called *sluŋua*. He himself and his offsprings will have a higher rank too.

3. One who marries one of a lower rank is called *sluŋoja*. He and his offsprings will have a lower rank too.

The Paiwan practise endogamy but not in a strict sense. It may be estimated by the quantity of the bride price. A certain quantity of bride price is set for a certain

49: Wei E-5 (1955) 1955 AD1 Formosa
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582 565 556 583 class. A man of the lower class must pay as much as or more than that of a upper class member if he wants to marry one above himself. The lower class member does not marry one above him because he can not afford to do so.

C. Incest prohibition

601 835 The kindred group of the Paiwan is bilateral. The present writer has assigned it as occasional bi-sexual lineage. No emphasis upon either the paternal or the maternal consanguinities is made. No distinction between lineal and collateral is made in addressed terms, but it is made in indirect and collective terms. Those who have the same parents are called *maluvluŋuluŋa*, those who have the same grand parents, *malusiatsətsəl*, those have the same grand-grand parents, *malusiatsalaitaita*, and those have the same grand-grand-grand parents, *malusiapatsətsəv*. *malusiatsəlsəl* are prohibited to marry. *malusiatsalaitsata* are also called *naŋaˀaŋa putsəl*, they are allowed to marry. *malusiapatsetsev* are also called *naŋaˀaŋa lavatsə putsəl*, they are the most prefered mates. Relative beyond the *malusiapatsətsəv* are called *aolav*. *aolav* are allowed to marry with each other, but they are not as preferable as the *malusiapatsətsəv*, and even the *malusiatsalaitaita*. It is noteworthy that these marriage prohibitions are not to supplement the rule of exogamy but serve as the limitations of the rule of endogamy.

TRIBAL CHIEFTAINSHIP

643 The tribal chieftainship of Chala'abus village differs with the dual chieftainship of the North-Paiwan, and may be regarded as a kind of mutual independence of the three powers: political, religious, and military. The political and economic powers are in the hands of the Chimo chiefs. The religious powers are equally distributed over the chiefs of both the Chimo and the Paiwan. The nomination of a *paraˀare* or priest is determined by a kind of divination called *paiwata*. The military powers fall in hands of the commoners. The office of the priest of the headhunting ritual (*paraˀare na ara*) is held hereditary by the *tsivulaŋaŋ* household of commoner. The tribal chiefs and their offices are listed as follows:

A. Political and economic chiefs:

a) *avusamaŋ* (big chief)·····*ruvaniau*
maluvtsivtsik (consanguineous chiefs)·····*tsaluŋi*, *tʃalas* (south), *tʃalas* (north)
naitsu anumax (affinal chiefs)·····*lusiguaŋ*, *atsinajaŋ*, *alijulaŋ*, *taraˀatea*, *gumul*, *matsiliat*, *voto*, *tʃalusaŋiu*.

b) *pinairaratsə* (representatives of the big chief of other villages)·····*tʃalas* (north) a representative of the *tsulivuaŋ*, the big chief of Kunanao village.
tavalaŋ a representative of the *karaŋiraŋ*, the big chief of Kulalus village.

c) *ut.. atsipoŋ* (vassals of the chiefs)·····*ruvaniau*, *tsapalai*, *tavalaŋ*, *suajoŋ*,